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We may be permitted to state that the views of our contributors and correspondents do not necessarily reflect the policy of the Wednesday Review.

EDITORIAL NOTES.

Mr. Tilak has unwittingly played into the hands of his enemies as he would call them by challenging the verdict of a British Court of Law in respect of his political writings. Sir John Simon did his best for his client but it was only making the best of a bad job and nobody could have doubted for a moment what the verdict would be. But we are not so much concerned with the verdict at the trial of Tilak *vs* Chirol as with the after effects of it. The comments of the British Press are not such as will encourage one in the belief that the cause of the Indian Reform has been advanced by Mr. Tilak's temerity. It is poor consolation that Mr. Tilak stood his cross-examination well at the hands of an expert like Sir Edward Carson. Those who are aware of Mr. Tilak's strength of will and tenacity of purpose will not be surprised at the way in which he conducted himself during the trial. But that has not done any good to India. Sir Valentine Chirol has expressed to a press interviewer his decision to present the two volumes of evidence which he had collected for the defence in the case to the Library of the House of Commons to enable the members to judge for themselves if the Press of India was labouring under undue restrictions. We need not speculate upon the opinion which the members are likely to form in the matter. We only fear that they may be inclined to condemn the whole Indian Press as violent from the specimens supplied during the Tilak case. The *Daily Chronicle* is of the view that the effect of the trial has been to give may Englishmen a much fuller conception of the length to which the Tilak Press has gone than they ever otherwise might have got. That sums up the effect of the trial and one cannot be thankful to Mr. Tilak for it.

We should heartily congratulate Lord Pentland on his firm refusal to be a party to the pastime of Lord Chelmsford and Mr. Montagu of counting chickens before they are hatched which has never been accounted wisdom. Ever since they issued their joint-report the Secretary of State and the Viceroy have been clutching at every possible means of boosting their reforms. We have before now drawn the attention of our readers to the questionable methods adopted by Mr. Montagu in England and Lord Chelmsford in India in canvassing support for their pet proposals. One of their latest is to extend the term of the office of the Members of the Imperial Council by one year and calling upon the Local Governments to do likewise with their Councils. The object is evidently to create the impression that the Reform Scheme, as it is outlined in the Joint Report will be in operation by July next year, and all they have to do is to so time the next elections that the new Councils will be sitting under the Montagu-Chemlsford dispensation. That is an assumption for which we can see no adequate justification. The constitution of the new Parliament does not suggest the possibility of the proposals contained in the Joint

Report being carried *en bloc*. Anything might happen to upset the most hopeful calculations of the Secretary of State and the Viceroy, and if as the *Times* urges a Select Committee of Parliament is appointed to take evidence for and against the Reform proposals and thresh out details before legislation is undertaken, it is extremely unlikely that by July 1920 the Reform Scheme would be a *fait accompli*. Even supposing some of the proposals are enacted as they stand there is no guarantee that legislation in respect of the electorate and the strength of the Councils will be just on the lines of the Joint Report. We have the authority of the *Times* that the Montagu-Chelmsford Scheme will undergo considerable modification before legislation is indroduced in Parliament. In the face of these contingencies the Government of India and the Secretary of State are acting as if their scheme will be adopted in toto by Parliament without a demur. It is something that in the midst of so much confusion regarding the Reform proposals there is at least one administrator who refuses to cherish illusions. Lord Pentland has had the courage to tell the Government of India and the Secretary of State that their action in extending the term of office of the Members of Councils did not meet with his approval and he would be no party to it. Indeed the action of the Government of India is in extraordinary disregard of the provisions of the Act and that for a purpose which we can only call illusory.

Since writing the above, we see that the London Correspondent of the 'Hindu' says much the same. He says in effect that there is really no chance of legislation on the Reform proposals being undertaken this year. The King's speech, no doubt, foreshadowed legislation during this session. But as we suspected there is not the necessary material to draft a bill upon. It may be recollected that in answer to a question last year Mr. Bonar Law stated that the Cabinet had not had the time to even glance through the Joint Report and so they could not pronounce any opinion on its merits. It was further elicited that till Lord Southborough's Committees have reported, nothing will be done. The situation has in no way advanced. It is likely that the reports of the two Committees will be in the hands of the Cabinet only about the end of March and then there will be a committee of the India Office to examine the report and sift evidence and if a Parlimentary Committee comes in, there will be a long interval before a bill can be got ready for introduction in Parliament. The *Hindu's* London Correspondent thinks that the passage of the reforms legislation this year is very improbable and he points out that "the presentation of the Bill is one thing (and I doubt whether even this is possible) and enactment is quite another. A glance at the long list of measures promised in the King's speech will give you some idea of the Parlimentary congestion which is likely to ensue." When such are the prospects of reform legislation it is idle to pretend that by July next year everything will have been settled on the lines laid down by Mr. Montagu and Lord Chelmsford.

In answer to an enquiry by the Hon. Mr. T. Rangachariar at the Legislative Council whether the Madras Goverment would be plesed to consider the desirability of fixing the maximum prices at which food-stuffs should be sold in retail in bazaars, the Goverment said that they had considered the question and did not think it desirable to take action in the manner suggested. If the Government had really thought over the matter carefully and considered it from all standpoints their answer would have been different. The attitude of the Government in this respect all along has been wrong and it is surprising that they should stick to it like this. Leaving a broad margin for the world-causes as they have been comprehensively termed, for the inflation of prices, it will be pretty hard to find any justification for the arbitrary prices which rule in the bazaars. That prices vary sharply at different centres is sufficient proof that the causes are not universal and the whims and avarice of the stock-holders account for a great deal. The rise in prices must be in proportion to the shortage of food-crops and in some measure to the difficulties of transport. But they do not seem to be regulated by any known laws of economy. The attitude of the Government has only encouraged speculators in their greed and if the speculators are not their proteges, the Government ought to change it at once and come to the rescue of the suffering millions. The hesitation of the Government is inexplicable. If they are unable to lay down a definite policy in this respect, they must at least empower the District authorities to deal with the situation as local conditions and requirements may warrant. That is the least which the Government can do to a population which has been not unnaturally looking to them for relief and help.

The Hon. Mr. Narasimma Ayyar could not think of anything more sensational than Mr. K. Srinivasa Rao's book, 'The Crisis in India' to base an interpellation upon. He was curious to know if the author had obtained the permission of the Government to publish his book. The Hon. Member forgot that it was merely a reprint of the book which the author had published nearly ten years ago. We suppose if Mr. Srinivasa Rao had boomed the MontaguRe forms and talked vaguely of responsible Government, self-determination and other inane shibboleths, the Hon'ble Member would have perhaps recommended it to the Government as a suitable text book for the schools. But Mr. Srinivasa Rao's book is a sensible production and by that token is not to the taste of politicians of Mr. Narasimma Ayyar's type. Mr. Srinivasa Rao does not suffer from illusions and is capable of taking a sane view of Indian problems. His book has been deservedly praised by those who can take an unprejudiced view of the Indian situation. Official discipline in the opinion of the Hon'ble Member is that no officer should be allowed to write and publish a sensible book. We are glad that the

Madras Government do not share in such a perverse opinion.

The 'revolt' of the I. C. S. was the subject of a number of interpellations at the Madras Legislative Council and the Hon'ble Members got the only answer they deserved. The memorandum which was made public by the 'enterprise' of a Home-Rule paper, which we should call by another name was but the draft of an intended memorial by certain members of the Indian Civil Service at Madras briefly setting forth their apprehensions regarding particular proposals contained in the Montagu-Chelmsford Scheme. Its main object was to ascertain definitely what the position of the services would be in the scheme. There is nothing of a revolt or mutiny in it and we do not know why the Hon'ble members of the Council should have shown such anxiety to draw a censure from the Government upon the memorialists. We may ask why if every Jack and Harry were consulted and interviewed by the Secretary of State and the Viceroy on far-reaching proposals of administrative reforms, the members of a service on whose shoulders the responsibility of administration rests should be gagged and prevented from expressing their opinion. After all their memorial was a confidential document and the paper which published it ought to be censured for breach of etiquette and not the memorialists. That the memorialists did not intend to do anything clandestinely is made clear by the covering letter of the Provisional Secretary, Mr. H. R. Pate. He has stated therein that the 'immediate object which the meeting had in view in adopting this resolution was that, subject to the permission of the Government which will be applied for, the Association should submit to the Government a joint representation on the lines of the draft prepared by the Sub-Committee referred to above.' The object of the association recently formed is set forth as "for the purpose of considering how far the proposals contained in the Montagu-Chelmsford report, if put into effect, were likely to affect the interests of the Indian Civil Service and what steps, if any, should be taken to safeguard these interests.' It will be seen that the Madras Civil servants are not up in arms against the lawfully established Government and they have not set out to wreck the Reform proposals. They are as much entitled to seek to safeguard their interests as any other class of His Majesty's subjects and we do not understand why our Hon'ble friends should deny to the Indian Civil Service the fundamental rights of the British citizenship as they are so fond of saying. After all it was a mare's nest the Hon'ble members discovered after such trouble.

President Wilson's address to the Congress must be something of a rude shock to Homerulers in India and their friends abroad. To them President Wilson has all along appeared to be a sort of Knight Errant of all imposible political causes. We were told in confidential whispers that the President has declared his stern resolve to the British Government that he would withdraw from the war and wreck the Peace Conference if they did not at once free India and Ireland of all their control and guidance. A couple of ambassadors were sent to Washington with an epistle demanding his intervention on behalf of India and it was widely rumoured that Dr. Wilson secreted that letter somewhere near his heart and the one thought of his waking and sleeping moments was how to free India and Ireland of British control. Although it subsequently transpired that Dr. Wilson did nothing of the kind and quietly handed the letter over to the British Ambassador, the Home-rulers did not lose heart but persisted in saying that he would not go to the Peace Conference unless the principle of self-determination was forthwith applied to India. If another eye-opener was needed, it has been furnished by the President's speech at the Congress in the course of which he said that the Irish question was one for later solution between Ireland and Britain. We suppose the observation will apply to India as well. It may be conceived that with a large Irish American population in the United States Dr. Wilson might be more interested in the Irish question than in the grant of Home-rule to India. If even with regard to Ireland he is disposed to look upon the Irish question as one for solution between Ireland and Britain, we need not labour the point that he will absolutely decline to interfere in Indian affairs.

In connection with the Madras Presidency and Southern India Health Association, we are asked to announce the following:— At the Banqueting Hall, Goverment House, Madras, this morning on the close of the meeting of subscribers to the Madras War Fund, a meeting was held of the Genera Executive Committee of the Madras Presidency and Southern India Health Association. This Association as already announced some time ago, has been formed for the purpose of promoting healthy conditions of life and work throughout the Presidency and those parts of Southern India which are connected with it, including the States of Travancore and Cochin. There were present at this meeting H. E. the Governor, the President of the Association; Sir P. S. Sivaswami Aiyar and other Vice-Presidents; the Hon'ble Sir Alexander Cardew, the Hon'ble Mr. P. Rajagopalachariar, Sir Gordon Fraser, Sir Bernard Hunter, the Hon'ble Khan Bahadur Azizuddin Sahib Bahadur, Rao Bahadur Dr. Koman, Mrs. Todhunter, Mrs, Monahan and other members of the general executive committe; and Sir William Beardsell, Major Hingston and other member of the Madras local committee. It was decided that the first step to be taken was to endeavour to raise adequate funds for the work of the general executive of the Association, which will extend throughout the Presidency and to all parts of Southern India connected with it, and it was resolved to request H. E. the Governor to issue an appeal for donations and for annual subscriptions for this purpose.

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THE IMPERIAL BUDGET.

SIR James Meston's first budget is boldly conceived and it is something of an achievement for him that he has been able to earn the encomium of such a veteran publicist and financial expert as Sir Dinshaw Wacha. Sir James's task is no light one and in some respects it is even harder than that of his distinguished predecessor. Sir William Meyer in spite of the circumstance that his period of office practically covered the duration of the war was not confronted with big deficits and he had not to budget for large domestic reforms. As Sir James explained, Sir William Meyer's term of office was marked by manufacturing energy necessitated by the war, high prices and much diffused prosperity. And till September last year, everyone expected that the period of diffused prosperity would continue indefinitely. But the signing of the armistice was a dramatic turn in the events and upset all calculations. Instead of an expected surplus, Sir James has not only to make good a deficit of 4½ millions, but find money for a total military expenditure of about 41¼ millions. It may look at first sight that it is letting loose the military over the finances of the country and suffer them to swallow up half the revenue. We have never wearied of complaining that ever since Lord Kitchener came out to India as the Commander-in-Chief and launched his army amalgamation scheme, the military expenditure has gone up on an unprecedented scale and there could be no justification to maintain an army on a war footing during times of peace. But the situation has altogether changed and we cannot with any sense of proportion and appreciation of dangers which the country has to guard against grudge the outlay which the Finance Minister has budgeted for. 41¼ millions is rather a heavy bill to pay, but we ought not to grudge it when the situation is not clear of danger. Sir James expects a reduction when peace comes back but he does not hold out the hope that the military charges will again drop to the pre-war standard. Sir James Meston has budgeted for a total expenditure of 24 millions on railways. It is certainly a bold figure but the industrial requirements of the country warrant so liberal an outlay. The Finance Member must have been specially gratified by receiving support in this matter, from an unexpected quarter. Sir Dinshw Wacha who has been an unbending critic of what he used to call the policy of breathless expansion in respect of railways, warmly approved of the railway programme of Sir James Meston. Sir Dinshaw explained at some length his change of attitude. It may be remembered that Sir Dinshaw contributed a series of articles to this journal severely criticising the railway policy of the Government and enjoining upon them the need of directing their attention and their resources to irrigation. He subsequently reprinted the articles in a pamphlet and it was to this pamphlet he referred in his speech at the Imperial Council. Sir Dinshaw acknowledged that since he wrote those articles all great works of irrigation have been completed and now he was convinced that the expenditure that was going to be incurred was absolutely necessary considering the enormous depreciation of railway stock. He also pointed out that they must put railways in such a position as they could carry food in a cheaper way and it was for cheapening food that the expenditure was incurred. It is encouraging to note that urgent domestic reforms have not been forgotten and are not to be starved on the excuse that the Finance Minister has to find money to meet the extraordinary expenditure on the army and other Imperial purposes. A provision of 730 lakhs of rupees has been made for education as against 533 lakhs for the current year and 143 lakhs for sanitation against 103 this year. Turning to the ways and means we find that Sir James suggests the raising of the minimum to be assessed to the income tax from Rs 1000/— to Rs. 2000/—a year. He calculates that the raising of the minimum would involve a sacrifice of revenue to the tune of 70 lakhs. The only effect of the step will be to relieve about 237000 assesses. The relief is very small and the incidence of the tax is light. It is a totally unnecessary step and beyond cutting down the revenue by 70 lakhs the advantages of it are practically nil. Sir James Meston proposes to raise a loan of ten millions which he would name the Victory Loan. We dare say it will be more enthusiastically taken up by the people at large than the war loans. It cannot be denied there was some popular apprehension about the war loans, especially in respect of the solvency of the Government to repay them. In floating the Victory Loan there will not be the same amount of difficulty and we shall not be surprised at it if it is over-subscribed. The opposition to the loan is short-sighted and it is a better way of raising the necessary revenues to meet the expenditure on such productive works as the railways than by imposing a tax. The one obvious advantage of floating such loans is that they afford even the small investor an excellent opportunity of investing his savings. Even on that score alone, there will be sufficient justification for floating a loan. These are the main features of Sir James Meston's first budget and they are an index of the boldness of his outlook and his resourcefulness against depressing odds.

ASSOCIATIONS & CASTES.

By 'Workman.'

The Principle of 'Association' being acted on everywhere in industrial operations makes it incumbent on employers and employed to belong to Associations, to settle and agree the terms on which National Work can best be carried on without hinderance or check amidst the disturbing elements of World Demand and Supply affecting every Sovereign State.

That the settlement at all times is no easy matter is very evident, unless—there should be in the first instance an agreed World—Policy by which all competing States would regulate their movements and business as partners in the whole concern and there was a system for giving agreements effective force.

The only likely way for this to come about is by military conquest of the World by some Power; or, by Financial Direction and Control from some Centre. But though this might be arranged in regard to 'Distribution,' it would not apply to 'Production' which is a Local business for work of fixed landed interests and association dwelling on the soil, controled by Local Governments.

Germany has had a try at both Military conquest and Financial Centralisation on Berlin, beginning with Central Europe. The rest of the World has objected; and evidently the whole propaganda is unsound, if only viewed from an economic and workman's point of view.

Germany's notion of World—Compulsion, combined with expected Volountary co-operation of other peoples under her yoke, might have been easily an 'irreconcilable ideal,' extinguishing recognisd as all Nationality and local responsibility.

The 'Will to Work' on local initiative and for self-support is universal. The Best Statesmanship is that directed to defend willing workers from attack and spoliation.

But Statesmanship is of no effect without all workers exercise the will to take up responsibilities and duties under suitable organisations. The mass cannot evolve and agree plants and methods; these must be laid before them by experts in consultation, accepting responsibility, and working from and through the State offices.

The 'Will' to take up responsibilities must evidently include Co-operation for Military support to the Centre of World-Rule, to ensure its effectiveness. States must be prepared for their contributions for this purpose, or accept the will of those States undertaking the responsibility and the duty.

It is to be expected that the 'lead' will devolve on the more powerful states, till the League of Nations relieves them under a system of 'Collective responsibility' of all States.

If the above represents the Working plan and method of the Future, it will be observed that it is not based on love or hate but on the exercise of the universal Intelligence to minimise frictions and avoid accidents and wars.

Collectivism designed to give effect to love or hate will not and can never effectivly rule the World and its Work. Even careful study of the Great Religions fails to prove their unalloyed effectiveness in directing 'World Work' and 'Temporal Affairs.'

Such Religions however as teach duty and fulfil responsibility to God and the Neighbour, and show THE WAY to them, are the very foundation of effectiveness of the Individual; not only in God's Spiritual Kingdom, but in the sphere of physical and mental co-operative effort in the daily round of duties.

But in World—Government the efforts of masses inspired by such Religions are not sufficient in themselves to prevent miscarriage of work plants, unless such inspirations leaven the Foreign Policy of Nations; and their responsible officials are held to do duty under them as the prime motive of action.

This bars deceit and treachery to any man living & shows True Religion to take the top place in Sanctioning Policy and the object of work and collectivism.

The effective work agencies in Production and Distribution of Food and commodities are the Sundra mass of Cultivators and Artizans, and the Vaisya mass of Traders delivering and exchanging products. It is these that want World protection; and the experts amongst them must show the Ministers of Religion an the Militarists the kind of organisation National and International that will suit the work and business connected with their operations.

To tackle the Principles involved, is comparatively easy, if the experts in the above Four Great Castes of all Nationalities meet together and proceed to ascertain the Truth about them. If the Truth is known it is bound to rule World—Policy.

There are Errors in all propaganda launched on the world in ignorance of the Central Truth. The truth is not likely to come to the surface except when the experts of the Four Great Castes act in Council. Failing this, each Caste tries to usurp rule, or is driven to try it; with the result of loss of efficiency and waste of lives and substance of the whole body politic.

India long ago studied this problem. Her opportunity to act for the benefit of the world would now appear to lie in the direction of *advice* on studied Principles of work and government, which would form the foundation of International discussion, and the adoption of Resolutions thereon.

It has been suggested that facilities for meetings and record of proceedings on this very important World—subject would be afforded, if every Sovereign State erected a Palace of Truth for the purpose. There are plenty of Temples and Churches in most States where Religion is taught. What we want in Palaces of the Four Great Castes, is, the *Truth* about Temporal matters and Work, as well as the Spiritual and Military forces in action.

These palaces need have nothing to do with the executive business of Local governments, or interfere with them in any way. They would form an essential feature in the Advisory business of Leagues of Nations; affording debating Centres for the experts

of all Castes, with profit to themselves and the world, instead of their many talents being wasted for want of focussing them on important principles of current policy and practical work.

The importance of this at the present juncture in the World's affairs is aptly illustrated as regards India by S. M. Mitra's excellent book on "Indian Problems" (John Murray, London 1908.)

We no sooner dip into the first Chapter than we are landed in questions of the then present troubles which the writer taking a limited view of them put down to unsympathetic legislation. The world Statesman remembers, and the revelations regarding Germany's War 'motif' prove if required, that whatever unrest has been produced in the last 20 years owes its origin to German intrigues all over the world. Legislations has taken place which is put down to unsympathetic treatment; but Press censorship, Defence of the Realm &c., are simply necessary measures to counteract Germany's briberies, corruptions, and secret machinations. All Governments have to guard the State against these Foreign influences, in which it is difficult to separate the true from the false, the innocent from the guilty, and the loyal from the disloyal. But none suffer without patient investigation and even a maximum sympathetic forgiveness of bonafide mistakes.

Social conditions in India differ so vastly from those in the West, that none of the English, resident and working in India, are less aware of it than Mr Mitra, or anxious that mistakes should not be made by introducing unsuitable reforms of systems or ill considered legislation.

TOPICS FROM PERIODICALS.

THE TAROT CARDS.

The strange, weird-looking cards known as the Tarot, with their bizarre designs, have interested and puzzled archæologists, mystics and occultists for over a century; and many books have been written, from ponderous and learned tomes to popular manuals, from M. Court de Gobelin's *Monde Primitif* in 1781 to Mr. A. E. Waite's *Key to the Tarot* in 1910. Yet the mystery remains unsolved. What was their origin? What do they mean? Are they primarily an occult treatise told in hieroglyphics, or merely the implements of a game of chance or skill, used as an afterthought for purpose of divination? Was their origin Egyptian, or Indian or Chinese, or some as yet unguessed source? There is no reliable evidence though their is plenty of bold assertion. The fact that remains that we know they existed in the fourteenth century, and prior to that they are wrapt in impenetrable obscurity. Having read all the books I could get access to on the subject, and studied many theories and speculations, I finally arrived at the Scottish verdict of "Not proven." Under these circumstances I should hesitate to intrude into the distinguished circle of writers on the Tarot, even to the extent of an article, but that it so chances that I have one for two slight contributions to the study, which may be of interest to inquirers.

Many years ago it was my privilege to examine at leisure the magnificent collection of playing cards made by my friend, Mr. George Clulow, one of the greatest living experts on the subject. That collection is now in America, where I am told it is the model for all such collections. The item that chiefly interested me was a splendit series of Tarot packs of all ages and all countries. And the point that struck me most was the continuance of the designs throughout, often it is true corrupted, where an ignorant engraver, copying from a copyist, and obviously unable to understand a symbol, had expressed it by an unmeaning flourish, or substituted a flower, or some object he was acquainted with, for an uncomprehended symbol. Thus the Bateleur who in the oldest examples had magical implements before him, came to have a shoemaker's tools. But by comparison of one pack with another these could easily be rectified. Occasionally some local or political cause had produced variations, but these also were detected without trouble. One such occurs in a modern French pack in my possession, where a strong antipapal bias has occasioned the substitution of the figures of Juno and Jupiter for the original La Papese and Le Pape. Now and then some enterprising innovator has redrawn the entire pack to suit his own ideas of the symbology, as did the fantastic peruquier Alliette, who under the pseudonym Etteilla (being his own name spelt backwards) posed as an illuminated adept. But these have attained no vogue, and are now merely of interest to collectors for they embody, not the ideals, whatever they may be, of the old Tarot, but only Etteilla's notion of what they ought to be. Discounting however these variants, the persistence of the designs through some five countries, and many countries, is, to say the least of it, remarkable. And whether or no those designs are comprehensible, one feels thankful that the redrawers have not succeeded in displacing the old traditional patterns.

That the cards have long been used in Italy, and perhaps elsewhere, for a game is certain, and that before ever they were written about as occult emblems or implements of divination. Lord Mahon in his ***History of the forty-five,*** quotes an English lady who met Prince Charles Edward in Rome 1770 at the Princes Palestrini's, when he asked her if she knew the game of Tarrochi, and she spoke of his handling the Tarot cards and explaining them. But one may conclude from the designs that they were originally intended for more than this. As played in Italy to-day the 22nd Atus or Trumps are often omitted, and many packs are sold without these. But taking the ordinary pip cards, if they were simply used for a game, the ancient designs, which have persisted through so many years and in divers countries, would seem meaningless. The numbers of pips as in the common English packs would be sufficient. Why, for example, should the two of pentacles have a serpent coiled round the two pips in the form of the algebraic symbol, of infinity.

And here we may say that those well-meaning writers who have redrawn the cards have gone on the wrong tack. Admitting that we have no evidence of the original meaning (there may or may not be a secret tradition, I wish to make no assertion as to this) it is surely the part of wisdom to preserve the ancient symbol as clearly as we can, and await enlightenment rather than to assume a meaning, and form a new symbol consonant thereto, which may be miles away from the primitive intention.

This at all events was the thought that came to me on examining Mr. Clulow's wonderful collection, and noting the persistence of the designs, and the variants of which I have spoken.

With regard to the 22 Atus or Trumps the case is different. It would be impossible in the compass of a single article to go into all the various interpretations that have been put upon them, nor am I sure that it would serve any good purpose to do so. In the absence of evidence as to the intention of the original designer they must remain as merely the speculations of individual writers. But there is much to be said for the idea of Eliphaz Levi that they were to be referred to the Hebrew alphabet. Students of the Qabala, who are familiar with the symbology of the Hebrew letters, have often been struck with the correspondence of some of the Atus with some of the letters. There can be no doubt that these cards are hieroglyphics of some kind, though the meaning seems to be in dispute but whether they represent a series, such as the history of the soul, or cosmical evolution, or the grades of training of an initiate, or a synthesis of all of these and possibly others, there seems no positive evidence, but a great wealth of speculation. The connection with the Hebrew alphabet would largely depend on the attribution, and as twenty-one out of the twenty-two cards are numbered, the position assigned to the card marked zero called le Mat. or the Fool, must be the crucial point; and as to this there is wide divergence among commentators. The wise student will maintain an open mind, and wait for further evidence! Eliphaz Levi appears to take one a certain distance, and then slams the door in one's face, but whether because he did not know, or whether, knowing the secret tradition, he was unable to tell more, who shall say? In any case all are agreed as to the fascinating quality of his work, and undoubtedly no one can read it without having his interest profoundly stirred in these ancient cards.

It is generally supposed that they were unknown in France, or at all events in Paris, prior to M. Court de Geblin, who it is said, found and introduced them to the French occultists. This, however, may be doubted. I have in my possession a French Tarot of the early eighteenth century, a very interesting feature of which is that some of the cards have MS. inscriptions of their meaning, and apparently the records of an experiment in divination, which from internal evidence would seem to be Pre-Revolution. This so far as it goes, would support the theory that they were known in France before M. de Gebelin wrote about them. I would not, however, press this further than as a warning against too confident dogmatism concerning the date of the Tarot, and the history of its introduction into Europe.

The cards have been called the "Tarot of the Bohemians," and have often been popularly spoken of as the gipsy fortune-tellings cards. As a fact, however, when gipsies lay the cards for the fortune of an inquirer it is the ordinary pack that is used, and it seems certain, as Mr. Waite points out, that the Tarot cards were known in Europe before the arrival of the gipsies. Moreover gipsy folk-lorists, with the exception of Vaillant, have very little to say about the Tarot.

J. W. Brodie Innes.—in the *Occult Review.*

TRAINING THE BOY FOR INDUSTRY.

Whatever the school may do in vocational guidance should help to decrease, though not eliminate, this post-employment fitting of boys to jobs and jobs to boys. The thing he likes best may eventually be set aside and another more serious task may claim his life's greatest effort, but with the larger number the guidance of the school will prove to be safe and, in many cases, final.

When a modern training course if offered by an industrial concern, the matter of preliminary training is simpler.........When proper training in industry is not provided, the vocational opportunty of the schools is apparent. To a greater or less extent they may prepare for specific positions or trades and give the student the breadth of experience (which should always precede the specialisation. They may at least teach the essential operations of certain predominant trades, or what we may call the "alphabet" of the trades, from which are derived the many combinations which make up a veriety of Industrial occupations. With these fundamentals mastered it will be essier for the student to adapt himself to a specific situation than if he has attempted to specialise in school and must later take up other work.

But whatever may be the extent of trade or vocational training before the boy enters the shop or mill, there are certain mental traits which, if he has accquired, will help towards successful progress in industry. He may have gone through the schools programme and done all the stunts required and be able to show some samples of his productive ability, but yet miss the most desirable of things possible of accomplishment. The state of mind is, after all, one of the great things desired—the altitude of the boy toward his future work. His conception of this scope of his school training, his ability to adjust himself to his work, his reaction under discipline, his sense of the relation of quality and quantity, and his attitude toward compensation will have much to do with his progress towards efficiency. The extent to which the school may help in shaping his attitude toward these is problematical, but whatever it may be able to accomplish in this direction will be desirable. We have known boys to consider their

school trade training as sufficient to ensure a substantial income and who have drifted from place to place because it did not soon materialise. We believe that it is unwise for any one to encourage boys in considering themselves skilled mechanics when they have mastered only the elements of a trade, yet their is a tendency, even though an unconscious one, for this to occur. A realisation that his training has been a preparatory one will usually help the boy to better appreciate the requirements of his real job,

"Production" is the big word in most industrial establishments. However promising a boy might be, the world and his employer will not long be satisfied with promises; he must produce the goods. The shop was called into being to produce needed commodities and it must fulfil its mission efficiently or die. It is not surprising that upon this word has pivoted the whole of business organization, and by this world must be guaged the extent to which each individual fits in to the scheme of Industrial enterprise. Whatever else the boy may be or do or may not do or be he must produce his expected share of the shop's grist. It is "output" or "putout". The proper balance between "quality" and "quantity" is the secret of success in industrial production. A boy may be extremely accurate and painstaking but be exasperatingly slow. Another may be "quick as a wink" but lack the care necessary to proper finish. Each of those will find his niche, but his name should not be "legion", for these niches are limited. The great demand is for those who can co-ordinate carefulness and speed and their number must continue to increase. Both traits can be developed in some degree by training. One naturally expects our schools to teach accuracy rather than speed, but if quick thinking can be stimulated in school work it will pave the way for the final development of the future skilled producer.

The money question is a serious one to many young people at the age of business oppurtunity, particularly at this time of national crisis when big wages are available as never before. Too many are willing to sacrifice their futures for immediate financial gain and leave school and further training for what they may now earn. Courses of training in Industry are often passed by for futureless jobs with large incomes attached. Thousands of young men are being ruined to-day by this money-mad policy which has become so prevalent. It is a condition which can be reduced only by the close co-operation of school and parant and employer. It deserves our best thought and the effort in a campaign of education which must begin at some point far from the zone of temptation.

We believe that most schools have a direct moral influence which is of the greatest value in steadying the lives of growing youth. Where home and other agencies co-operate with the school in moral training the results are encouraging, but when the school operates alone the task is a trying one. Within the ranks of Industry will be found some of the finest people the world has produced, men and women of high ideals and excellent influence. But industry as a whole has not as definite a moral calibre as we might wish; its detailed influence may be for good or for evil; its habit-changing and habit-forming power will sometimes be for the worst as well as sometimes for the better.

Since the problem of preparation deals with an endless variety of student abilities and tendencies it is evident that individual instruction in school will count effectively to whatever extent it is permissible, for that preparation alone can be effective which takes into account the needs of the individual student. Thoroughness in a smaller number of subjects, will outweigh a more pretencious programme hurried through. It is not so much the extent of his knowledge as it is his ability to apply what he has studied that measures the value of his training.

The Mysore Economic Journal.

SELECTIONS.

TEMPLE CITIES.

How may we understand the development of the Temple, and the Temple City?

From yet more simple beginnings than those of the Palace arise the splendours of the Indian Temple, and grow to more elaborate and more enduring magnificence. We may start, for instance, here in Madras, from the storm-water pool, or even the hole from which mud, for plinth and house, has been taken; or later, from these two united into one, the Tank. The water settles over-night to clearness, and invites the morning bath. Refreshed by its coolness, moved by its dawn-reflections, woman and man, young and old, householder or ascetic, all alike, respond, in two fold thrill of admiration and contemplation. This glory of the Universe without, this ecstacy of the soul within, day after day renew and intermingle. These daily inflowings and up wellings of emotions cosmic and human, not separate but interacting, seek expression; and they find it in simple natural symbol—cosmic eternity in the enduring mystery of the stone—human life and love, and their passing, in the transient perfections of the flower. For childhood, for meditative age, and for woman, in whose instinctive feeling and subtle intuition both extremes of development so strangely mingle, such simple symbol—rituals may suffice; and so they endure But the unending everchanging pulsation of the tides of the spirit go on, saturating all the varied phases and moods of individuality and sex and rippling from them anew. All the changing environments of nature—through its regions, from Himalayan peaks and snow, glaciers and torrents, rivers and plains to sea; through its seasons of heat and cold, of rain and drought; and through their labours, from sowing to reaping—lay each their hold upon the heart-strings, their influence upon the emotions: and the changing situations of human life became stronger influences still. To all these impulses the lyre of life cannot but respond, and in ways by turn passive and active, eolian and creative. So the spirit sings of and to Nature, in all its forces and

aspects, all their majesty and wonder, all their beauty and terror: and thus the Vedic Gods appear; now as Nature visions, again as mighty personalities, yet these interchanging, and in ways untraceable—beneficent and avenging by turns.

For the philosophic spirit images fade, yet ideas clarify: the abstract emerges from the concrete, the general from the particular, and unity from all. Again this unity differentiates, into triadic unities, into intellectualised attributes and perfections, passivities and activities. In time, these all become vitally and vividly imaged anew, as in the breathes of Brahma in the dance of Shiva, in Kali, cataclysmic and destructive, yet mother of life anew. Life individual, associated, collective; Love, through all passions, simplest to highest; Death too, in all its mysteries, its fears, its hopes;—all these seek and find expression, and this more and more protean. Religious emotions and aspirations, ideas and doctrines, thus ever develop: they find expression in new imagery, in fresh symbolism; and thus at length in Temples, to house and synthetise them, each and all.

Here then, in this rhythm of ideation and imagination in their dealings with emotional experience, which has been for so many ages pulsing in the soul of India, is the origin and explanation of her varied temples and their styles; each the stage and scene-work for some new canto of the unending epic of her religious evolution. In all lands religions have grown, and lived; but commonly also died: here, beyond all other lands, religion is ever rising anew, in fresh metempsychoses, recurrent avatars.

Coming now to that remarkable temple-evolution, which is the glory of Southern India, and of its Tamil culture especially, our series of lantern slides must be omitted, or rather taken as seen, as they may practically be in any collection of photographs. For the fuller knowledge of these marvellous monuments, with which nothing since ancient Egypt can compare in magnitude, nor anything since Gothic Cathedrals in elaboration, we need a monograph; one comprehensive in range, developmental and comparative in treatment, and well illustrated above all. Combination is needed of local and of special knowledge with general research, of historical and mythological knowledge with architectural and sculptural taste, and from psychologic interpretation to skilled photography. Local knowledge like that of Mr. Subramania Aiyar for Madura Temple, critical taste like of Mr. Ganguli for sculpture, show that such qualities are available, and why not in collaboration under an able editor? In other Presidencies the Archeological Departments have been productive, but here in Madras is one of the greatest of opportunities; not simply for a volume, but rather for a series of monographs, which would be widely appreciated throughout India and the world, and by architects and artists everywhere, not merely by Indian scholars. By help of the plates of such volumes, we should follow out the actual evolution of Tamil Temple-building in general, and of its architecture, sculpture and decoration, of its symbolism too, and all in due fulness of detail.

To this vision of Temples I can add no new facts: others have of course seen far more than I. I can but add my testimony to all that is most appreciative of their varied magnificence, and this seen from far or near. Even the commonest street is given order and beauty by the simply pillared mantapam with which its vista so often terminates; or is raised to dignity, even to sublimity, when it leads up to a mighty many-storied Goparam, with its manifold exuberance of sculpture, or towering dark behind its lofty central lamp-series, a light-house of the night. The lofty walls running so straight and far on either side of these colossal pylon gateways, and with their plainness in perfect contrast with that enrichment, are in turn relieved by pillared palms, and their swaying crowns give life and brightness to the whole.

It is natural for the European to admire Tanjore Temple, since likest of all buildings perhaps in India to a Cathedral, with its lofty central tower and spire; and with its beautiful small temple beside giving it scale, much as St. Margaret's Church does for Westminster Abbey, indeed to my eye more harmoniously. One rejoices in the stately and spacious cloister which encloses the whole, and cannot refuse admiration to the colossal monolithic bull, who is the pride of Temple and City. But when all this is said, it is from one's visit to such a temple as that of Madura that there remains the deeper emotional impression, of architecture majestically voicing religion, and of religion inspiring architecture with its symbolic mysteries. Both are of course unfamiliar to the European, as indeed to the Indian of other provinces: but neither can say that such architecture is monotonous, though at times wellnigh overpowering by its magnitude, or again by its elaboration. That in this architecture there are strange elements as of fear and fearfulness, of terror and gloom, is true enough, and others of sensuous exuberance also; both expressing presumably the absorption of autochthonic cults and traditions earlier than the coming of Hinduism. Yet here is the Hindu Pantheon, from kindly Hanuman, and wise Ganesha by the gate, to great Shiva, veiled in darkness of the inmost sanctuary. And here too is carved, painted, and modelled, the human story, from the personages and doings of the epics. and of legends without end.

Magnitude is a mighty resources of architecture, and here in Madura—where the mere Entrance Mantapam of King Tiramulu has sixty feen monoliths for gategays, is 333 ft. long, and might cost a million sterling to build and carve today, and the Temple to which it leads covers an area would hold four European cathedrals,—the impression of immensity is extraordinarily given. Not in the Western way (save that of the long entrance hall, itself of cathedral magnitude—by a single main perspective with lofty roof and range of view from western door to choir and altar, and to chapels behind—but in its own. In the open air one sees towers beyond towers, enters by court beyond court to flowering garden-close, and comes to spacious stair-walled bathing-tank with pleasant ways and painted walls around. Within the long corridors, the stupendous cloisters, the hall of a thousand columans, are each of amazing magnitude and magnificence; yet all are felt subordinate to the sacred place within, as the ancestral temple of earlier days, and so of fullest

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sanctity; which it has been for this later architectural profusion to enclose and to enshrine.

By some again the incredible wealth of sculpture is lightly dismissed, as "barbaric," or conversely faintia praised, for "patient industry." But this again is too much to submit it to the Procrustean measures we bring from other civilisations, other conceptions of art. We better understand, and so naturally prefer, architecture and sculpture in our northern way; but here is a different combination of these in which sculpture and Pillar are more fully one; glypto-tecture shall we call it?—and not mere patient industry, say rather passionate. These wild threatening shapes, half-heraldic, half-demoni—with horse and rider, lion and dragon strangely combined, rearing in fury, repeated in nightmare, are not of course our carven tradition—yet have much of our Apocalyptic and Dantean horror, which Durer, and Orcagna, for instance, have sought to render in graphic fashion, with more variety indeed, but not more terrific effect. All religions in fact have struck these notes of feeling; even the joyous Greeks,—from the Gorgon's Head to the Battle with Serpent-Giants around the altar of Pergamus. What wonder then to find this here in the tropic world, with all its intensification of the growth and flowering of life in its exuberance, yet ever threatened by the sudden onset and destroying spread of death?

Still, to gain appreciation from brother Europeans for South Indian sculptures, I would not begin with these. Books like those of Mr. Ganguly, and of Dr. Coomaraswamy, give us some of the best, and notably show us two forms not only supreme in Indian art, but permanent contributions to the world's iconography of ideals. One of these is of course the Budha, throned upon the lotus, calm in meditation; and the other its perfect contrast, the dance of Shiva within his arch of flame,—surely the most vivid of all symbols yet devised, of cosmic forces controlled by creative energy. We have learned to read of late of the "Elan Vital", the "Urge of life"—but here is its expression in immemorial art.

From sculptures like these, each essentially among the world's few permanent masterpieces of devinely human imagination, (albeit often debased in execution), we may next turn to forms stranger and less attractive to Western eyes. With only our limited zoological sympathy for the elephant, Ganesha may be to us difficultly intelligible; but as we enter into that varied understanding of the great beast with which the Indian regards him, and know the tales he tells of his wisdom, faithfulness, courage, we understand better his place as symbolic guardian of the doors, as master of enterprise, helper of the future. This god's mingled animal and human form becomes less unpleasing when we recall the Indian mother's pet name of "little elephant" for her chubby and rotund babe, as he makes his early clumsy strivings to creep forth on the journey of life.

But of Hanuman, what can be said—reduced so often to the rudest of all shapes adored by mortals, and then daubed with vermilion over that? Nor is there any great edification in the tale as we are told it by our countrymen, or in their mythological dictionaries, of how this is the king of monkeys, who helped Rama to cross Adam's Bridge to Ceylon over a bridge of tails. But if this anecdote were all, would it suffice to explain his old and widespread cult? I know not how a scholarly and reverent Hindu interprets this village god in his humble shrine; but I submit to him, in all goodwill, this anthropological speculation. How if we have here perhaps the very oldest legend of humanity, coming down from the time when in the evolution of our species there was already the high human type of Rama, yet also surviving in that corner of India the humbler, still incompletely developed, and so more monkey-like type of Hanuman and his people? And that the contrasted, yet mutually understanding, leaders made peaceful cooperation instead of war? If indeed "an honest god's the noblest work of man" even the rude adoring of this simple old tutelary spirit of nature and the primeval village might be better for our souls than that self-worship as superman, which in Europe has so much replaced its older and gentler theology.

True, popular Indian art has grown at once conventional and rude; but in Calcutta (and why not also in Madras) there are living promises, and earnests, of its renewal.

Do I alarm any by these gentle; yet frankly defensive, interpretations of the Hindu Pantheon? I cannot see why those who respect and understand Western personifications, like the Muses, like Pallas for wisdom, Apollo for beauty and manhood, Hercules for heroic labour, and so on,—even if they do not know that the more we enquire into the significance of any such ideal beings, the more we are compelled to respect them, and the civilisation and religion which they express,—should be such intolerant literalists to the gods of coeval, and certainly not less spiritually gifted peoples. And I cannot but think that the deficiencies of our Western apprecation of Indian mythology find part of their explanation in a spiritual pride which hinders our learning its meaning; and partly in that withering of poetic imagination and creative idealism which, have given every mythology its birth, and which alone can keep it living.

MR. PATICK GEDDES.—in the *Modern Review*.

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O. P. 49/19.

In the matter of Narasingha Rao, a Minor

Mr. Ranganatha Rao, Petitioner.

P. S. Madhava Rao, Respondent.

Notice is hereby given that the said petitioner RanganathaRao. 2nd Grade Pleader at Kulitalai has presented an application to the said court praying that the said Respondent, P. S. Madhava Rao the father of the said Minor, may be appointed guardian of the properties of his Minor son Narasingha Rao or that the petitioner may be appointed guardian if the Respondent is unwilling and for other reliefs and that 21st day of March 1919 has been fixed for the hearing of the said application and that persons interested may appear and oppose the said application on the date of hearing.

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Chief Auditor's Office, Trichinopoly. 11—3—19. E. E. B. Bailey, *Chief Auditor.*

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